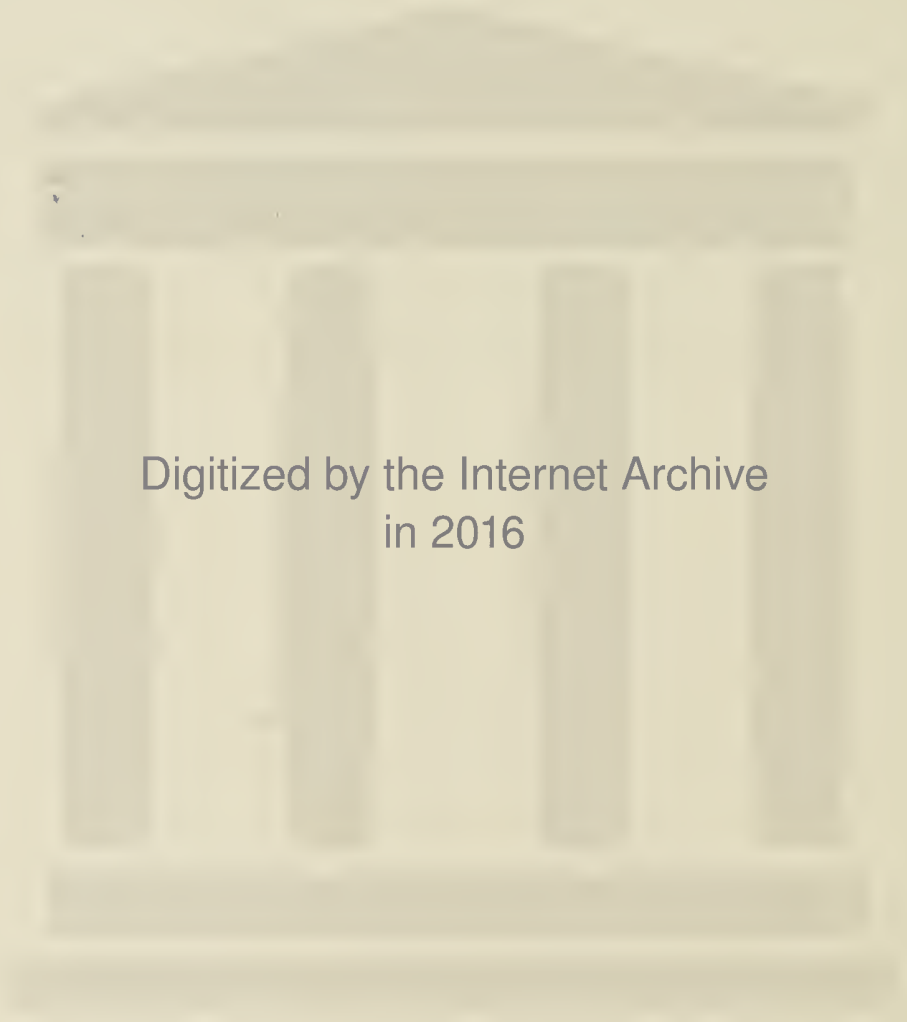
Secret Societies 10¢

WHY CATHOLICS CAN NOT BE FREEMASONS

D. F. Miller—J. E. Doherty



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Why Catholics Can Not Be Freemasons

D. F. MILLER — J. E. DOHERTY

ONE OF the questions frequently asked of Catholics is why their Church raises such a hullabaloo about Freemasonry, even to the extent of forbidding Catholics to join it under the penalty of excommunication. "After all," many a Mason has said to his Catholic acquaintances, "I have never heard anything said against Catholics in any lodge meeting I have attended. I have many Catholic friends. I even go to a Catholic Church once in a while. I don't see why there should be this opposition on the part of the Catholic Church toward an organization that is working hard toward the betterment of living conditions all over the world. We Masons build hospitals for children, and accept no fees for those who need care. We promote many charitable causes. We distribute Christmas baskets to the poor. We maintain a large number of comfortable homes for the aged. Why cannot the Catholic Church recognize the good we are doing and be friendly?"

Many a Catholic is hard put to answer such statements. For that reason it is necessary to present some of the facts about Freemasonry that clarify the picture and reveal how obligated the Catholic Church is to take a stand against it. Indeed, these facts are presented for the consideration of many Masons themselves, who, being enrolled only in the lower degrees of Freemasonry, and being too busy to read the official organs it publishes, and being unaware of the historic opposition of Freemasonry to the Catholic Church, themselves appear to be most kindly disposed toward Catholicism. It is not the Catholic Church that has created the barriers between itself and Freemasonry; it is the latter that has officially declared itself to be an agency bent on destroying the Church. The Church merely recognizes this aim and is bound to act accordingly.

The official organ of Freemasonry in the United States is *The New Age*, a monthly publication which expresses the aims of the organization. It is supplemented by a news *Bulletin* and a *Clipsheet* that are sent out to editors and many clergymen all over the land. It is impossible to read even the head-

lines of these hand-outs without recognizing the unifying presence of a very bitter opposition to the Catholic Church. Indeed, one can, with but little research, trace back to these propaganda vehicles many of the popular charges against the Catholic Church that make the rounds.

Here, however, is some of the clear and concrete evidence. Writing in *The New Age* in the September, 1921, issue, James W. Cook, a 32nd degree Mason, had this to say about Masonry's attitude toward the Catholic Church:

"Masonry ought to be and must be a World Power. But there is a World Power with which Masonry is face to face, a World Power, cunning, crafty, and secretive, that seeks to dominate and control the life, the intelligence and the conscience of our people and subject them by intellectual bondage and servitude to a foreign potentate . . . That World Power comes to us in the name of Jesus, garbles and twists His teaching, and proclaims itself His sole representative on earth. Yet, when it considers itself safe, it throws aside the garb of religion and reveals its true nature as a gigantic political organization, determined to crush individual liberty and

freedom of thought, and by superstition, ignorance and fear to bring all people into subjection to its tyrannic will. That World Power has muzzled nearly all our press. It has captured or poisoned our sources of information. It is organizing an army of Knights, who are sworn to bring our country to the knees of their pontiff in humble obedience."

It would be difficult to find a more definite statement of the attitude of official Masonry toward the Catholic Church; difficult, too, to find a statement that more deliberately and diabolically misrepresents the aims and methods of the Catholic Church. To take but one of many points as an illustration, it ignores the essential fact that the Catholic Church offers its teachings first and fundamentally to the intelligence and free will of individual men. It claims and wields no authority except that which men can, by studying the evidence, come to see has been bestowed on it by God. It resolutely refuses to accept as a member any person who has not been convinced that it represents the truth. It has no secret policies or stratagems; everything it does and says is open for all to see and read in books and ponder. But the secret society call-

ed Freemasonry has decreed that the Church is "cunning, crafty, secretive, seeking to dominate lives, to crush liberty, etc."

This is not an isolated case of a high-ranking Mason stating Masonry's eternal opposition to the Catholic Church. In the November, 1923, issue of *The Living Age,* H. M. Mayes, also a 32nd degree Mason, wrote as follows about what he called the *Crisis,* i. e., the attempt of the Pope and Bishops to steal the American government:

"This papal-ecclesiastical scheme has ever been, and is now, the destructive factor of the menace to human liberty in society and the affairs of men. Roman priests assert — by the authority of the Pope and the alleged 'holy Fathers' — that they alone possess the right and the power to direct political (temporal) and spiritual affairs and conduct of men, and that no one has any rights contrary to the will and authority of the said 'holy Father the Pope'; that the most penitent submission to his decrees in matters both spiritual and temporal is necessary to salvation, and without his pardon, extended through his 'holy priest,' on any act or thought,

his anathema and purgatory are assured to the offending soul. All decrees must be obeyed; . . . public schools in America must be destroyed because they are ungodly, not being created and controlled by the Pope; the Church must rule the State; the Church is supreme!"

This sounds exactly like a battle-cry, which it was intended to be. The sad thing is that there are so many people by whom it was taken as a challenge in behalf of a just cause. It is a matter of history, of fact, of every day evidence, that the Catholic Church sets down clearly defined limits of authority in the spiritual and temporal realms; that she has always upheld the authority of the States as the one established by God for all temporal affairs. It is therefore pure fabrication to state that Roman priests assert that "the Pope and 'the holy Fathers' alone possess the right to direct the political and spiritual affairs and conduct of men." The men who speak thus hate the Catholic Church enough not even to want to know the elementary truth about it.

In the same issue of *The New Age* this diatribe may be read:

"The Roman Catholic hierarchy is the only thing on earth calling itself a Church that has always been, is now, and according to its own repeated assertions, always will be opposed to advancement in education — particularly popular education — in any direction that promotes general enlightenment; and more particularly, it is strenuously opposed to our public school system — for obvious reasons. It is an autocratic, politico-commercial aggregation, professing religion, behind which profession it endeavors to meddle with everything else on earth, in hell or in heaven; arrogating to itself the power to decide who shall inherit the earth, inhabit it and possess it, and finally ascend to heaven, and consigning everything else to eternal and bottomless perdition . . . "

This particular paragraph contains one of the frequently repeated Masonic charges against the Church, namely, that she opposes education. Behind it lies a pertinacious effort on the part of official Masonry to bring about, through legal means (which would be strictly totalitarian) "the compulsory attendance of all children at the public schools." Indeed, the Supreme Council of the chief Masonic lodge in the United

States usually publishes in *The Living Age* its permanent ideals, and first among these is "The American public school, non-partisan, non-sectarian, efficient, democratic, for all the children of all the people." Clearly, the Catholic school system of the United States stands in the way of the achievement of this ideal, and the full weight of the propaganda of the Masonic Order is levelled against it. The Church is therefore said to be opposed to education, a charge that any student of history can quickly learn to be false. Or the Church is said to favor the wrong kind of education because she insists that her own children learn something about God in school. We have known Masons who sent their children to Catholic schools and academies and colleges; but they did so without knowing that the policy-makers of Masonry have declared total war on such schools, as the above quotation proves.

Sometimes it is said by Masons that the Church, in its condemnation of Masonry, has in mind only the European and particularly the Latin branches of the order, because they are usually outspokenly atheistic. They add that Freemasonry in America does not follow

those lines, but that it is just a business man's fraternity bent on doing good for its members and for society. The above American Masonic declarations should in themselves be sufficient answer to that supposed distinction. However, *The New Age* itself announced in its January, 1924, issue that "any attempt to draw an arbitrary line between Latin and American Masonry is largely gratuitous . . . The Supreme Council of the Scottish Rite of the Southern Jurisdiction (Mother Council of the World) and of the Northern Jurisdiction of the United States recognize the Supreme Councils of France, Italy, Switzerland and Belgium in Europe, of the Argentine, Brazil, Central America, Chili, Colon, Columbia, Dominican Republic, Ecuador, Mexico, Paraguay, Peru, Uruguay and Venezuela in the western hemisphere, with all of whom the American Supreme Councils are maintaining cordial fraternal relations."

These specific evidences of the attitude that Masonry takes toward the Catholic Church are supported by the various lists of books and pamphlets publicized in *The Living Age.* Prominent on these lists are titles that in

themselves show a grim concern about the progress and teachings of the Catholic Church. On a list we have at hand there are the following titles: "American vs. Roman Catholicism"; "Church of Rome (Extracts from 1913 Papal Allocution)"; "Double Doctrine of the Church of Rome"; "Earth's Oldest Empire (Church of Rome)"; "Humanum Genus — Pope of Rome's Letter against Freemasonry and Albert Pike's Reply"; "The Truth Shall Make You Free — the Pope's Letter attacking the Public School System and the Supreme Council's Resolutions relative to same"; "Vox Dei, Part I (On the Church of Rome)".

From all this it can be seen that the Catholic Church has no choice other than to prohibit membership in Freemasonry, even for the sake of insurance or business contacts, to all Catholics. She takes at their face value the declarations of high American Masons that Catholicism is the mortal enemy of the World Power of Freemasonry, and that the latter must campaign for its destruction. Every dues-paying Mason, no matter what he personally thinks of the Catholic Church and her schools, is contributing to that campaign.

Despite these facts, no true Catholic permits a hatred of Masons to find shelter in his heart. He knows that both those who express the inside aims of Freemasonry, and those rank-and-file members who are scarcely conscious of what those aims are, in some way are victims of misrepresentations of the Catholic Church that have been handed down to them by others. Every true Catholic humbly realizes that, if he himself had been brought up from childhood on the constant repetition of the wild things quoted from Masonic writings in this article, he would have a hard time finding and accepting the truth about the Church. And he humbly prays that every Mason will be granted the grace to turn aside from the caricature of the Church he has been shown, and to see and know and love and embrace the reality.

Are Catholics bigoted towards Masons? To illustrate that they are, the Mason tells a story. Mary Fallon, a devout Catholic, was in the city hospital, sick and in dire need of an operation. She needed a hundred dollars, and since her prayers were loud and frequent, the staff as well as the patients knew that she was making a novena for

the funds. Word came to the Masons, whose charitable work in the hospital was not inconsiderable. They sent up seventy-five dollars in cash. The money came anonymously, but the nurse who brought it revealed that it was a gift of the Masons. Opening the envelope, Mary panicked the entire hospital with her loud thanksgiving: "Thanks be to God and Our Blessed Mother." But she added an admonition that they should send any more money through the Knights of Columbus, "because," she said, holding up the money, "those Masons have stolen twenty-five dollars."

The Catholic, on the contrary, is more likely to resemble the Mason himself who, with hearty open-mindedness exclaims: "Some of my best friends are Catholics." So, he, too, numbers many Masons as friends, but nurses a vague mistrust of the organization to which their loyalty is given. This mistrust is far from being misplaced. During the last two centuries the Church has come to know Freemasonry in almost every nation of the world. While fighting for basic morality and faith it has had allies in individuals, government and even non-Catholic Churches, at one time or another. But it has had one constant

enemy, Freemasonry. Since Masonry is a secret society, Catholic opposition has sometimes been misinformed and exaggerated; at other times it has been exploited by forces more evil than Masonry. But the hostility of the society to the Church, though gentle at times, has been incessant and in most countries furious and even bloody. Not to recognize in Freemasonry a foe of the Church, after such a history, would argue a naivete or a stupidity among Catholics which all do not share.

The *American Freemason* says: "This magazine has never swerved from the position that between the Masonic fraternity and the Catholic Church there is an antagonism inherent in the nature of the organization." If Masons can speak so frankly, why should not Catholics do so also? The nature of the Catholic Church is that of a supernatural society, teaching the revealed religion of Jesus Christ; that of Freemasonry is pure naturalism masquerading as a religion. It is on these grounds that the main conflict occurs. Rudyard Kipling reveals it in cockney overtones while celebrating the glories of

Outside, "Sergeant! Sir! Salute! Salaam!"
Inside — "Brother!" and it doesn't do no 'arm,
We met upon the level an' we parted on the square,
An' I was Junior Deacon in my Mother-Lodge out there!

We 'adn't good regalia,
An' our Lodge was old and bare,
But we knew the Ancient Landmarks,
An' we kept 'em to a hair;
An' lookin' on it backwards
It often strikes me thus,
There ain't such things as infidels
Excep', per'aps, it's us.

The American Mason may vehemently deny that he is an infidel, yet he will find that Masonry serves to reduce revealed dogmas of faith to the level of natural truths and that it operates as the religion of secularism. This is what is meant by infidelity. It is puzzling that Freemasonry in the beginning was a Catholic Labor Guild; at the same time nothing so clearly reveals the nature of the fraternity as its contrast with this Catholic group.

The original Freemasons were skilled craftsmen whose work ironically enough was the building of the great Catholic cathedrals. But this was in the era of faith. The new phase of Freemasonry came about during one of those recur-

rent periods when Christianity was supposed to be dead or dying. In England, certainly, Catholicism was all but wiped out and the Catholic guilds had died with it. They came to life again, not as guilds but as secret societies in which a new and distinctly non-Christian religion could be taught and professed by means of Masonic symbols. The earlier guildsmen had always sworn loyalty to the Church and her doctrines; the new "craftsmen" were enjoined to profess "the religion common to all men," which reduced religion to the least common denominator of faith.

To understand how Freemasonry came to be a faith or a pseudo-religion, it is necessary to know how it arose. Those were the days of Spinoza, Bayle, Hobbes, Locke, Hume, Voltaire and Rousseau. Whatever the literary value of their writings, the total effect was to make Christian revelation appear as a fable. That God came to earth as the Saviour of men was to most of these writers a myth. Heaven and hell as pictured by Our Lord were myths to them, and so was supernatural grace. Above all, it was a myth that man had fallen from a state of original justice. In place of these "myths" they substituted

their own: that man was naturally all right and sufficient for his own happiness. On this basis they romanticized the condition of the savage and preferred his state of natural morality to that of Christianity.

It still remained for Freemasonry to hit upon a system of symbols and a ritual that might make this myth the object of religious worship. Through lesser men, such as John Anderson, an Anglican clergyman, and John T. Desguiliers, a Huguenot minister, an ingenious system gradually came into being. The truths of natural religion were embodied in Masonic symbols in such a way that the adherent of any creed might interpret them as he wished. At the same time the ritual was capable of arousing religious emotion in a way that, while in effect worshipping man, one had the same emotional experience as in worshipping God. Later additions of legendary Jewish rituals, corruptions of Christian history, and echoes of ancient occult mystery-religions, created a heightened atmosphere of the hidden and mysterious.

Among the "enlightened," especially of the upper class, it became a fad to

join the Masons. The fad spread rapidly through Europe, but especially through England and France. Here it might well have gradually died out were it not for one stupendous event, the French Revolution. It would be absurd to say that Masonry caused the Revolution, for it was but one of many forces that entered into that explosion. But the Lodges were convenient meeting-places for the fomenters of the revolt, and the Masons looked upon it as a triumph of their ideas. By it they were given a "cause," and cast into a revolutionary mold. The Lodges in turn acted as a transmission belt to bring the revolutionary movement into every nation.

Had the Masons been revolutionary only in the field of politics, they might have found it possible to live at peace with the Church, but their religious ideas were also subversive, and thus they met, in the Church, an implacable foe. In Protestant nations, which were largely secularized anyway, there was no great impact. But wherever the Church was strong it was the classic case of an irresistible force meeting an irremovable object. The clash caused Masonry to assume and reveal its ultimate form; it rejected the pretense of

agnosticism and became openly atheistic; it galvanized all anti-clerical forces into action against the Church. It spawned a host of other secret societies which for Catholics are only theoretically distinct from the Masons, such as the "Lodge of the Nine Sisters," "Friends of the Night," "The Illuminati," "The Corbonarii," "The Black Hand," etc. It all presented the forces of this world arraigned against the Church.

Hilaire Belloc, a representaive Catholic historian, tells in a few words, in his "Survivals and New Arrivals," what the history of the Masonic body has been in relation to the Church up to now:

"The Masonic body is throughout the world an enemy of the Catholic Church and active in seeking her destruction: nor is there any difference in its activity between one country and another, save that it is naturally more in evidence in a country where Catholicism is strong than in a country where it is weak. It is beside the mark to plead that it has no connection, hostile or other, with the Faith, that its elaborate Jewish ritual nowhere contradicts a Catholic doctrine,

that its inculcation of good fellowship and its many charities, its arrangements for mutual aid among its members, are indeed consonant with the Catholic idea of charity. All that has nothing to do with the plain fact which stares us all in the face throughout the world, that Masonry acts as an enemy of Catholicism. Where Catholicism is very weak, as in England, the hostility is neglible. But exactly the same lodges are far from neglible in Ireland, and in the United States that hostility is prominent in almost exact proportion to the local strength of the Church. . . . Where Catholics are negligible in numbers it disappears. In the Catholic nations — France, Italy, Belgium and Spain — the hostility of Freemasonry is commonplace, and the programmes for the destruction of the Church, drawn up in the lodges, are available for all to read. I have heard it advanced that the origin of the quarrel lies not with Masonry, but with the Church itself, which in denouncing on principle all secret societies, has put itself voluntarily in conflict with the powerful corporation of Masonry and must face the consequences. That is debatable. But the fact of universal h o s t i l i t y cannot be doubted."

The so-called secrets of the society have been exposed many times by dissident Masons and the warfare of the fraternity with the Church has been so open in many countries that there is no need for new "revelations." It would be a wonder if the history of any international society did not reveal scandals, and Masonry is no exception. Catholics will smile at such explanations as that the Jesuits have secretly entered the society and caused the scandals in order to discredit the fraternity. It is not on such grounds that mistrust exists; there are facts of history that cannot fail to open the eyes of anyone, not all of them familiar to all American Catholics.

How many know, for example, that the Kulturkampf in Germany, with its terrible persecution of the Church, was due to Masonic pressure on Bismarck? Or, what is an openly recognized historical fact, that the murder of the Austrian archduke Ferdinand, which precipitated the first world war, was the work of a secret society, "the Black Hand," and this with the open collusion of the Serbian government and other secret societies in Austria? Or that one of the motives for the murder was to curb Catholic influence in Europe?

Catholics who wonder at the decline of religious practice in some parts of Italy do well to read the history of that unhappy country over the past century. Nothing moved without the consent or instigation of Masonic, anti-clerical governments, and when it did move, it was to persecute the Church or to inspire hatred towards it. But no tragedy, in Catholic eyes, is greater than that of France, when its present de-christianized and paganized state is contrasted with the glory that was France in the ages of faith. From the fall of the MacMahon government in 1877 practically until the second world war, Masons have held the reins of government. They were the ones responsible for the expulsion of religious orders and the closing of all Church schools. A typical French anti-clerical was Clemenceau, and through him the Masonic influence against the Church was felt even in the League of Nations.

Such events mean little to Americans because they happened in Europe and are looked upon as quite foreign to our way of acting. To come close to home let us look at Mexico. Mexico's history is significant not only because it is in many ways a pattern for revolution

in other Latin-American countries, but above all because it is an example of the influence of American Masons, even when it is disclaimed. Was there actual intervention in Mexico? This there was on the part of the Masons in a way that would be unbelievable were it not documented by so many sources. Successful revolution took place in Mexico, as in so many other countries, as a result of Masonic control, first of the army, then of the government. It was a revolution inspired by the Scottish Rite in Mexico itself. The resulting government displeased the U. S., however, and a way was sought to curb its influence.

How this was done involved a man named Joel Poinsett, a botanist, for whom, interestingly enough, the poinsettia or Christmas flower is named. Evelyn Waugh, famed international correspondent and novelist, tells the story: "The first instrument of this policy was Joel Poinsett, who came to Mexico at the establishment of its independence, first as United States agent, later as accredited minister; the means he chose, perhaps the only efficacious means he could have chosen, was the establishment of a rival secret society — the Yorkish Rite to oppose the dominant Scottish Rite. . . .

"The Yorkish Rite, introduced by Poinsett, was the natural rallying point for those who had been disappointed in the share-out of benefits; it was made up of the lawless elements of the revolution — the Villas and Zapatas of the revolution of 1910 — and was republican, proletarian and fiercely irreligious in charter. Five lodges were organized with local chiefs. . . . Soon the two Rites were divided not only by political views but by personal vendettas. For fifty years the history of Mexico becomes a series of coups and plots, assassinations and executions; of embezzlement and bribery; the learned and charitable institutions were sacked to provide funds for rival gangs; the work of three centuries of civilized rule was obliterated in a generation, leaving the nation bankrupt, discredited abroad and divided by irreconcilable hatred at home. By this time doubts began to arise at Washington whether these turbulent n e i g h b o r s would be a desirable addition to the United States."

Contemporary Spain also illustrates the magical effects of Yankee and Masonic "non-intervention." C a r l e t o n Hayes, former ambassador to Spain and eminent historian, sums up Spain's case

in the following words, in his latest book, "The United States and Spain." "This strife of the last century and a half, is a different kind of thing — different in origin, nature and result — from any that Spain had previously experienced. Its origin was not in native individualism and provincialism, but rather in the impact of novel foreign ideologies on Spanish tradition. Its result has been the creation of a new and militant division of Spaniards into two camps which may conveniently be labeled 'left' and 'right' or 'revolution' and 'conservative.' . . . The ideological basis had been provided by the so-called 'enlightenment' of the eighteenth century. The enlightenment's 'transmission belt,' so to speak, was Freemasonry."

What about Freemasonry in the United States? Here it has unique prestige, such as it has nowhere else except perhaps England. George Washington was a Mason, and Benjamin Franklin, Thomas Paine, Paul Revere and Ethan Allen, though not, as some have said, Thomas Jefferson or Samuel Adams. Fourteen presidents have been members of the society including Franklin D. Roosevelt and the present chief executive, Harry S. Truman. General Mac-

Arthur is also a Mason, as is the man whom President Truman first named for the ambassadorship to the Vatican, General Mark Clark.

The local lodge (in a neighboring town from where we write) is worthy of a brief study because it is so typical of Yankee Masonry. The Town clerk is a member of this lodge, and almost every town officer, including the selectmen. So are the minister of the Protestant Church, the members of the school board, the principal, the town inn-keeper, the undertaker and indeed almost every merchant in town. For the weekly or monthly meeting they come to a blue room just above the drug store. Each is clad in a white apron called a lambskin. They could not be better known to one another, yet they exchange a number of intricate grips and signs, presumably so that they may recognize their brother Masons. When the various rituals take place inside one is reminded of a college fraternity initiation except that the men are too old and dignified for play-acting and the atmosphere is one of serious and even profound reverence. Most of them have only three degrees and are perfectly content, although a good number are

studying both the Scottish and the York Rites with the ambition of going as high as the Temple of the Mystic Shrine. Two members are full-fledged thirty-second degree Masons. The "chaplain," who is not the minister, reads in a lugubrious voice from the Masonic Bible, but it is apparent to those who know his private life that morality has nothing to do with his office of chaplain.

In harmony with the rule against poltical and religious bickering, it is truly wonderful that on these explosive topics there is usually a universal meeting of minds. There are several Jewish Masonic Lodges and two legitimate Negro ones, but in this Lodge neither a Negro or a Jew would be admitted. On the street after the meeting each Mason will know another and will help him in very real and generous ways. In elections he will recognize a brother-Mason as a candidate and will almost never vote against him in favor of a non-Mason.

Are these men like the anti-clericals of Europe and Mexico, or are they Masons of a different breed? Anson Phelps Stokes, in his book, "Church and State," quotes an unnamed but high-standing

American Mason against the view that American Masonry is anti-Catholic. "I do not think," this anonymous Masonic authority says, "symbolic or Blue Lodge Masonry as a whole is anti-Catholic anywhere in this country. I do think that many Masons are anti-Catholic either from personal prejudice or because they are misled by anti-Masonic feeling among Catholics to believe that Masonry should have the same sort of feeling toward the Church of Rome. The Southern Jurisdiction of the Ancient and Accepted Scottish Rite of course has been for a long time very definitely anti-Catholic, both in its political activities against parochial schools, public transportation furnished by the State to private schools, and otherwise. I know of no Grand Lodge in this country which either itself pursues or permits among its Lodges any anti-Catholic activities. Freemasonry, of course, is in no way responsible for radical writers in the anti-Catholic press who choose to attempt to hitch up Masonry with their particular variety of propaganda." The writer also emphatically disclaims any connection between American Freemasonry and the atheistic type of the French Grand Orient.

The sincerity of this statement cannot be doubted, but the conclusions seem awry. The writer admits that European Freemasonry of the French type is militantly atheistic; he concedes that the Southern Jurisdiction of U. S. Masonry is anti-Catholic; he carefully omits saying anything about the York Rite, but, making his opinion solely responsible for the Northern Jurisdiction of the Scottish Rite, he declares that even in this a great many individual Masons are anti-Catholic; still he would have it that Masonry as a whole is not anti-Catholic. His declaration really confirms what this study shows: that many American Masons, like the statesmen named, are tolerant of the Catholic Church and even at times sympathetic, and this in spite of the fact that they are Masons, but that Masonry itself and by its very nature tends to anti-Catholicism.

This is because it is un-Christian. The fact that it gives a nod to God as the Great Architect does not, as some would think, make it religious in the true sense, for in nodding to God it has first discarded God's revelation in favor of mere naturalism. A practical proof of anti-Catholicism would be found in any poll of Masonic periodicals through-

out the country on live issues. It would be found that when the Church arouses public opinion in defense of traditional morality, these oppose the Church for specious reasons as imposing its morality on others. Again, when the Church struggles for the religious education of its children, it meets antagonism from Masons. In slightly varying forms, these two questions have precipitated all the struggles between the Church and Masons in Europe. Briefly they may be described as campaigns for the completely lay state and the lay school.

Among Christians, not only the Catholic Church has condemned the society. As late as 1937 a plebescite was held in Switzerland to outlaw Masonry in that democracy. But the most definite condemnation was made right here in our own country. In 1826 a Mason named William Morgan, who had threatened to reveal the secrets of the fraternity, was kidnapped by members of his own Lodge and subsequently disappeared. Murders have happened before but this one gave the impulse for a country-wide anti-Masonic movement. It was revealed that in many states Masons held every important office and were well on the road to control the federal govern-

ment. During subsequent trials of the Morgan kidnappers, much was made of the fact that the Masonic oath should outlaw a Mason from serving on a jury trying another Mason. Before the movement died down every Lodge in Vermont collapsed and most of them in the neighboring states. An anti-Masonic party was formed and elected governors in Vermont and Pennsylvania. Vermont also gave its electoral vote to a presidential candidate on a platform of opposition to Masonry.

Protestant churches were aroused also. A nation-wide anti-Masonic convention was held in 1850, and a committee appointed to inquire into the effect of Freemasonry on the Christian religion. Its report to the convention was as follows:

"It (Freemasonry) is not Christianity, or the handmaid of it, but an impious substitute for it. By estranging the mind from the doctrines of the gospels, it inevitably prepares its chambers for the lodgment of infidel principles."

Thus from a source that is anything but Catholic we have the judgment of

many Popes confirmed. "Obviously," said a high-ranking Mason recently, "it is impossible to be a good Catholic and a Freemason at the same time." Without implying that every Mason advertently makes a choice against Christ, a Catholic should not hesitate to paraphrase this judgment with the words of Our Lord Himself: "No man can serve two masters, for either he will hate the one and love the other, or he will sustain the one and despise the other." Or again: "He that is not with Me is against Me."

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71

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